1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

When they march on foot it is remarkable that two never go a-breaſt, but follow one another in the ſame path, which by uſe becomes very deep and narrow; ſo that it is almoſt impoſſible for one that is not uſed to it to walk therein, for theſe people always ſet one foot ſtrait before the other in walking.[1] 481

[Chapters XI-XIV of this source are a summary (and a distorted one) rather than an actual translation of the original Russian. For a complete translation see Kamchadal Source 2]

CHAP. XI.

The Opinions of the Kamtſchadales *concerning* God, *the Formation of the World, and other Articles of Religion.* 776

THE *Kamtſchadales*, like other barbarous nations, have no notions of a deity, but what are abſurd, ridiculous, and ſhocking to a humanized mind. They call their god *Kutchu*, but they pay him no religious worſhip, and the only uſe they make of his name is to divert themſelves with it; they relate ſuch ſcandalous ſtories of him as one would be aſhamed to repeat. Amongſt other things they reproach him with having made ſo many ſteep hills, ſo many ſmall and rapid rivers, ſo much rain, and ſo many ſtorms; and in all the troubles that happen to them upbraid and blaſpheme him.

They place a pillar upon a large wide plain, which they bind round with rags. Whenever they paſs this pillar they throw a piece of fiſh or ſome other victuals to it; and near it they never gather any berries, or kill any beaſts or birds. This offering they think preſerves their lives, which otherwiſe would be ſhortened: however, they offer nothing which can be of uſe to themſelves, but only the fins and tails of the fiſh, or ſuch things as they would be obliged to throw away. In this all theſe people of *Aſia* agree, offering only ſuch things as are uſeleſs to themſelves. 778 782 886

1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

778 776 Beſides theſe pillars ſeveral other places are reckoned ſacred, ſuch as burning and ſmoaking mountains, hot ſprings, and ſome particular woods, which they imagine are inhabited by devils, whom they fear and reverence more than their gods.

771 825 All their opinions concerning both gods and devils are certainly very ſimple and ridiculous; however, it ſhews that they endeavour to give an account for the exiſtence of every thing as far as they are able; and ſome of them try to penetrate into the thoughts of the very birds and fiſhes; but when once any opinion is eſtabliſhed, they never trouble themſelves with enquiring whether the thing be poſſible or not. Hence their religion entirely depends upon ancient tradition, which they 777 believe without examination. They have no notion of a ſupreme Being that influences their happineſs or miſery, but hold that every man's good or bad fortune depends upon 775 himſelf. The world they believe is eternal, the ſoul immortal, and that it ſhall be again joined to the body, and live eternally ſubject to the ſame fatigues and troubles as in this preſent life, with this difference only, that they ſhall have greater plenty of all the neceſſaries of life: even the very ſmalleſt animals they imagine will riſe again, and dwell under the earth. They think 772 the earth is flat, and that under it there is a firmament like our's; and under that firmament another earth like our's, in which when we have ſummer they have winter, and when we 775 have winter they have ſummer. With regard to future rewards and puniſhments, they believe that in the other world the rich will be poor and the poor will be rich.

577 Their notions of vice and virtue are as extraordinary as thoſe they entertain of God. They believe every thing lawful that procures them the ſatisfaction of their wiſhes and paſſions, and think that only to be a ſin from which they apprehend danger or ruin; ſo that they neither reckon murder, ſelf-murder, adultery, oppreſſion, nor the like, any wickedneſs: on the contrary, they

6: Antropova E-4 (no date) 19 4 RY3 Kamchadal RY3

105 The Itel'mens believed in evil mountain and forest
[176] spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[173] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[164] The bodies of dead adults were given to the dogs to eat; children were
[156] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[179] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

175 Information about the abundance of fur on Kamchatka received from Luka
648 Morozko and Atlasov attracted the attention of the tsarist government and the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various
[614] clans could no longer exist independently and united into larger territorial
[178] units. Thus, instead of the former clan villages, new settlements sprang
[728] up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
556 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

175 The economic condition of the Itel'mens did not improve in the latter half
648 of the 18th century. This was due above all to the system of tax collection and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[166] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.

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797 rather than of proſelytes, and the gratifi-
177 cation of their inordinate propenſity to drunkenneſs. It is not therefore to be wondered at that the inhabitants retain their
776 ancient errors. They pay a ſecret homage
782 to their god *Koutka* *, and place in him ſo
224 entire a confidence, that they addreſs their
756 prayers excluſively to him when they are deſirous of obtaining any boon, or of engaging in any enterpriſe. When they go to the chace, they abſtain from waſhing themſelves, and are careful not to make the ſign of the croſs: they invoke their Koutka, and the firſt animal they catch is immediately ſacrificed to him. After this act of devotion they conceive that their chace will be ſucceſsful; on the contrary, if they were to croſs themſelves, they would deſpair of catching any thing. It is alſo a part of their ſuperſtition to conſecrate to

* This object of their worſhip is accurately deſcribed in Steller,

7:Lesseps T-3 (1787-88)1790 Kamchadal

756 Koùtka their new-born children, who, the
776 moment they have left their cradle, are des-
786 tined to become chamans. The veneration
534 of the inhabitants of this village for force-
177 cerers can ſcarcely be conceived; it ap-
proaches to inſanity, and is really to be pitied; for the extravagant and wild abſurdities by which theſe magicians keep alive the credulity of their compatriots, excites our indignation rather than our laughter. At preſent they do not profeſs their art openly, or give the ſame ſplendour they once did to their necromancy. They no longer decorate their garments with myſtic rings and other ſymbolic figures of metal, that jingled together upon the ſlighteſt motion of their body. In like manner they have abandoned the kind of kettle *, which they uſed to ſtrike with a ſort of muſical intonation in their pretended en-

* A ſort of *tambour de vaſque* called *bouben*. It is ſtill in uſe amongſt the Yakoutſk, as will be ſeen hereafter.

chantments,

[Mashura--analyst]

27: Sauer--308 T-2 (1789-93) 1802 Kamchadal
116, 101, 177, 186, 776, 782

"He [CMC: i.e., the chief of Shapinski village] told me, that the Kamtshadals called themselves Itolmatsh (he says they are the Aborigines of the place), and the descendants of Newsteach or Newchtshatsh, and that their God was Newsteachtshitsh. Kouta is his intelligent spirit, the messenger of vengeance to their tormenting demons, and of rewards to the spirits of benevolence: he travels about in an invisible carriage drawn by flying animals resembling mice, but smaller than the human mind can conceive, and swift as a flash of lightning. 'Our Sorcerers (said he) were observers of omens, and warned us of approaching dangers, to avert which sacrifices were made to the demons: we were then wealthy, contented, and free.' He continued his discourse thus as nearly as I could translate: 'I think our former religion was a sort of dream, of which we 'now see the reality. The Empress is God on earth, and her officers are our tormen-'tors: we sacrifice all that we have to appease their wrath, or wants, but in vain. They 'have spread disorders among us, which have destroyed our fathers and mothers; and 'robbed us of our wealth and our happiness. They have left us no hopes of redress; for 'all the wealth that we could collect for years would not be sufficient to secure one 'advocate in our interest, who dares represent our distress to our sovereign.' "